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Arapaho words used in the account. In the same way the Cheyennes are treated with 19 songs, the Comanche with 4, the Paiute, Washo, and Pit River Indians with 9, the Sioux with 26, the Kiowa with 15, and the Caddo and associated tribes (Wichita, Kichai, and Delaware) with 15. A list of the authorities cited closes the volume.

To the ethnologist that portion of the volume which treats specifically of the different tribes is perhaps the most interesting, but to the student of humanity every page of the whole work is suggestive. We are impressed not only by the evidences of patient study devoted to the dance itself—the field work—but also by the care and research given to collateral subjects which have a bearing on and tend to illuminate the theme of the book. Not only is there throughout the volume every evidence of careful scientific thought and work, but the subject is presented with a good degree of literary effectiveness.

In one of the Cheyenne songs appears a translation of a proper name—that of the supreme power or principal god—which, though literally correct, is not altogether satisfactory. *Hí ama wíhu* is here translated White Man Above, a meaning which is always given it by the interpreters. We believe the actual meaning to be quite different. The point turns on the signification of the word *wíhu*, for *hē ám* is an adverb signifying above or on high. *Wíhu* or *wíhyo* is the Cheyenne word for white man and also for spider. The root of this word, however, conveys the idea of mental power of high order—superhuman or super-Indian ability—the power to conceive and also to carry out, and it contains also a suggestion of beneficence. The same root is seen in the word for chief. If this is true, it would seem that *wíhyo* has nearly or quite the same significance as the Arapaho word *Niátha* = the wise one, which is that people's name for white man, and which also signifies spider. *Hí ama wíhu*, then, would signify ability from above or great intelligence on high.

Mr Mooney's volume is profusely illustrated by 37 full page plates and maps, some of them colored, and by about 50 figures in the text.

GEO. BIRD GRINNELL.

Totem Tales—Indian Stories Indian Told. Gathered in the Pacific Northwest by W. S. Phillips. Chicago: Star Publishing Co. 1896.

This collection of native tales from the northwest coast, a region but little known to the general reader of Indian life, custom, and belief, gives in a condensed form much of the material fa-

miliar to folklorists as given in a more extended and scientific manner by Boaz, Eells, and others, who have lived or visited in this region for the purpose of investigating these tribes. Not that the work of this author is not original, for it surely is, and well done at that, but the stories are either fragments of long tales or else an outline of such, for the average story-teller among the Indians knows but little else, and the full tales, taking often hours and even days to recite, are only to be had from the shaman.

The book makes a genuine contribution to our knowledge of these people, and the unique manner of telling reminds one of "Uncle Remus" and his animal tales, as the writer quaintly pictures "The Talking Pine" near the edge of the "Lake of the Mountains" swaying in the breeze, whispering the tales to T'solo the Wanderer.

Like most stories of the kind, it deals with the primitive conception of nature and nature manifestations. The author truly says, "The general idea of the white people seems to be that Indians believe in one supreme being or 'Great Spirit,' which corresponds to the God of our Bible. This is not the case at all, for their religion is a mixture of Tah-mah-na-wis, or magic; Skallal-a-toots, or fairies, and Too-much, or devils, the evil spirits, coupled with a vast legendary lore of a purely mythical nature—fairy stories, in fact—of which 'Totem Tales' constitute a part."

The vocabulary and historical appendix contain much valuable information.

J. H. McCORMICK.

Old English Customs Extant at the Present Time, being An Account of Local Observances, Festival Customs, and Ancient Ceremonies yet Surviving in Great Britain. By P. H. Ditchfield, M. A., F. S. A. London, 1896: George Redway, Publisher.

The object of this work, as the author well says in his preface, "is to describe all the old customs which still linger on in the obscure nooks and corners of our native land (*i. e.*, England), or which have survived the march of progress in our busy city's life."

Many have been the books upon the folk-customs of bygone days, but the collection of those that exist in our very midst and in our own times seems to have escaped the attention, in a great measure, of the lover of the quaint and curious, or else have been passed over as of too little value upon which to spend our time; but in so doing we are recording facts that would otherwise be lost to posterity, for we recognize what our ancestors failed to do in this direction.